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the gay weekly for the northeast

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Police Intensify Beach Patrols

OGUNQUIT, Me. — Police in this popular summer resort town in southern Maine have initiated intensive patrols of the town's beach, because, according to Ogunquit Police Chief William Hancock, of the "abnormal sexual activity in the dunes."

"You can stand on the river side and look across," Hancock said, "and see these people performing right out there in front of God and everyone else."

Police arrested two men on the beach two weeks ago, charging them with disorderly conduct. They were found guilty in York County Superior Court, fined \$100 each, and given suspended jail sentences.

The newly initiated Ogunquit Police Beach Patrol also reported several other arrests of young men whom the police believe were involved in planned beatings of gay men on the beach. Hancock produced three sharp-edged, makeshift clubs with leather wrist straps on them, and a homemade blackjack before a recent meeting of the town's Board of Overseers, and said he had confiscated them from the men.

"We took those away from some young town boys in their teens who had the idea they were going down to the beach and beat up on 'queers'," the chief said. "The beach is for everybody — everybody should be able to use it and enjoy it. But we can't allow this kind of thing [the blackjack and clubs] any more than we can allow the other."

Several residents of the town have made complaints to the Board of Overseers, not about the sexual activity on the beach, but about the use of the police department's one-month-old beach patrol vehicle (a four-wheel drive Ford Bronco). The residents expressed concern that the jeep might be causing environmental damage to the back dune area of the beach.

Mrs. Dorothy James, in her letter to the Board, said, "Since the back dune area is particularly fragile, is it wise to allow any vehicle to traverse any part of its length? It seems enough and too much that our summer guests, to say nothing of our residents, have to withstand the insult of the dike (a new concrete sea wall) and the brown beach this year without also having to endure the addition of motorized police patrolling the area and, in the process, contributing to the further destruction of what remains of the dunes."

Mrs. James continued, "I do not like to know that the village of Ogunquit is providing bewilderment, confusion, and annoyance — all of which I have seen — to its summer guests and residents by harassment on the beach, however well-intentioned,

by the police and the vehicle, which is in the process of leaving scars on both the beach and the beach users."

Another letter writer, Mrs. Anna McCann, expressed similar thoughts. She said she was concerned "that no particular group be oppressed" and that the back dune area not be reserved "exclusively for straights."

Maurice Eichenblat, a member of the Board of Overseers, said, "What consenting adults do in private is their business and none of ours. But, the beach is for everybody. We're not trying to oppress anybody."

Gays Take On Civil Rights Commission

EAST LANSING, Mich. — Gay activists Don Gaudard and Ted Kuykendall are taking steps to force the Michigan Civil Rights Commission (MCRC) to investigate discrimination complaints from homosexuals. Gaudard and Kuykendall assert that the MCRC has jurisdiction to investigate gay complaints, while the MCRC has claimed for several years that they can only investigate complaints based on race, creed, color or national origin.

Taking inspiration from the summer project of the National Lawyers Guild and from a conversation with Tom Coleman, a Los Angeles attorney who has defended gays on numerous occasions, Gaudard decided to investigate the civil rights laws and court cases in Michigan. Enlisting the support of Kuykendall, they combed through relevant laws and court cases dating back to 1871. "We found that the MCRC not only has jurisdiction to hear complaints from gays, but that the Commission was actually discriminating, in a legal sense, against gays by not investigating these complaints," they recently stated.

Gaudard and Kuykendall are now negotiating with the MCRC in an attempt to get them to accept complaints from gays. Fully expecting that the MCRC will not budge from their position, Gaudard has already prepared legal briefs in preparation for court battles in both the Michigan courts and the Federal courts. Should the matter get to the courts, Gaudard and Kuykendall hope to enlist support from the National Lawyers Guild.

Although considerable time, money and energy has been expended to get gay civil rights legislation passed in various communities and legislatures, Gaudard and Kuykendall suggest that gays also use the courts to obtain civil



Black Lesbians celebrate gay pride: another fine photo by Bettye Lane

rights for gays.

In the course of their legal research, Gaudard and Kuykendall conducted a preliminary investigation of the laws of other states and concluded that similar action can be taken all across the country. The states they investigated where successful court cases could be developed are: Alaska, Colorado, Connecticut, Delaware, Illinois, Minnesota, New York, Ohio, Oregon and

Washington. They have not examined the laws from other states.

For people who are interested in pursuing this, copies of the legal briefs and supporting documents are available from Gay Liberation Movement, Michigan State University, East Lansing, MI 48824. A donation of one dollar to cover the cost of reproduction and mailing would be appreciated by GLM.

Defense Dep't Relents

Right to Info Given

WASHINGTON, D.C. — In a landmark action, the U.S. Defense Department has withdrawn its appeal to avoid issuing a top-level security clearance to an avowed homosexual. The Defense Department's withdrawal of its appeal to its own appeal board is tantamount to final issuance of the clearance to Otis Francis Tabler, a California computer scientist.

The case is a precedent in that it is believed to be the first instance in which a known homosexual was issued a security clearance without special interceding circumstances. Tabler made virtually no compromises, making it explicitly clear for the official record that he had no intention to cease his active homosexuality. He did promise to place three limitations upon the conduct of his personal life, however. These promises included that his sexual activities be engaged 1) in private places, 2) with other consenting persons, 3) who are of legal age.

Tabler's case commenced in March

1972 when he first applied for a top level security clearance that was required for his job at a private company in the Los Angeles area. The company was involved with Defense Department contracts. After a highly publicized four-day hearing in Los Angeles in August 1974, a government examiner ruled that since Tabler was an open gay he was not susceptible to blackmail. Therefore, ruled the government, his clearance was in the national interest. The Defense Department appealed the examiner's decision but withdrew the appeal on Aug. 4, 1975.

Although the Defense Department decision is significant, it does not promise the end of the problem of gay people in receiving security clearances. Policies of routine, across-the-board denials of clearances still continue in many government agencies, most notably the State Department and the armed forces. As there is no comprehensive federal policy on security clearances for gays, it may be some time before a major policy switch comes about.

news notes

TRANSSEXUAL SUES TO GET JOB

SAN FRANCISCO — Carol Lynn Voyles, a male to female transsexual, is suing Franklin Hospital for firing her after her sex change operation. Ms. Voyles is charging sex discrimination which has violated her civil rights.

In the suit, she said she was fired after asking that her personnel records be changed to show she is a woman.

She contends that she was told by the hospital she could keep her job only "if she got rid of her breasts and cut her hair."

Ms. Voyles, who underwent sex change surgery March 4, demanded back pay and reinstatement.

GAY PRISONERS GET CHAPLAIN

NEW YORK — Gay prisoners at Rikers Island were assigned a minister in the visitation program of the Board of Correction, City of New York, Clergy Volunteer Program.

Beginning Aug. 11, Bishop Mikhail F. M. Itkin, CLC, of the Syro-Chaldean Mariavite Synod (Evangelical-Eucharistic Catholic Observance) will be on the Clergy Volunteer Program. This is a volunteer group of ministers of the various churches who serve the people in the prisons.

During his initial period, the Bishop will be serving only those gay prisoners who are at Rikers Island. However, after November his access will be increased to other penal institutions under the authority of the City of New York Department of Correction.

Bishop Itkin applied for the program in April of this year, and at that time specified in his application that his ministry would be to gay prisoners. The application was cleared and approved on July 14.

PRIDE CENTER OPENS DOORS

JOPLIN, Mo. — The first gay service organization has opened in Missouri. The center, called Pride Community Center, has a lending library, recreation/game room, and counseling area. Address is Pride, 317 West 5th, Joplin, Mo. 64901.

BREAK-IN AT GCN

BOSTON — Thieves in the GCN office on Saturday, Aug. 2, were interrupted by Charlie Shively of *Fag Rag*, and fled out the back window of the office, leaving a television dangling out the window. GCN's office radio was found later dropped by the thieves in their escape. The following evening two male teenagers attempted to break into the office again, but were scared off by an alert occupant of the building. Police were notified, but no suspects have been apprehended.



Ounce, or Snow-leopard (*Felis uncia*).

FAG RAG DEADLINE

BOSTON — *Fag Rag* announces that its fall deadline for submissions is Aug. 16. Photos and graphics are especially desired. Write P.O. Box 331, Kenmore Station, Boston 02215.

MORE FUNDS FOR GAYS

OTTAWA, Ont. — Gays of Ottawa has received a \$4,485 Secretary of State grant under the Student Community Services Program, to undertake Project Community Outreach. The objective is to educate the community at large in Ottawa about homosexuality, and more specifically to communicate with local social service agencies who come into contact with gays seeking information, counselling and referral, legal and medical help. Through the remainder of the summer and during the fall a series of seminars on homosexuality with various service agencies and groups will be conducted. In addition, a public forum is being planned for the benefit of the Ottawa community at large.

For further information, contact Marie Robertson or Ron Dayman at Gays Ottawa, P.O. Box 2919, Station D, CP 2919, Succ D, Ottawa, Canada K1P 5W9.

JUST GOOD FRIENDS

EDINBURGH (Gay News) — Merry Scottish chuckles were reported after a photo of bachelor Ted Heath, former British prime minister, with Derek Ogg and Tony Fekete, president and vice president respectively of the Edinburgh University student union, was published in the Edinburgh Evening News.

Canny readers of the Evening News, however, know Derek Ogg better as joint organizer of the International Gay Rights Congress.

Commented Derek, "Despite all the rumours, we're just good friends."

STAFF AND FUNDING NEEDS

NORTHAMPTON, Mass. — The Valley Women's Union is looking for ways to fund staff for the Valley Women's Center as present funding is expected to end Aug. 15. Possibilities for alternate funding are not expected to materialize until January. An emergency general meeting will be held Sunday, Aug. 17 at 3:00 p.m. to discuss funding and staffing at the center. Child care will be provided and more information can be had by calling (413) 586-2011 Tuesday or Friday afternoons.

1ST BIRTHDAY FOR DIGNITY/MERRIMACK VALLEY

LOWELL, Mass. — An anniversary celebration will be held Sept. 23 at DiRocco's Cabaret in Tyngsboro. The evening's celebration will include liturgy at the Dignity center, a hot buffet, a female impersonator, live music, a DJ for dancing, and a whiskey raffle. Ticket prices are \$5.00 per person. Tickets are available at DiRocco's or at Dignity/Merrimack Valley, P.O. Box 348, Lowell, Mass. 01853 or by calling (617) 851-6711.

NEA LIKES GAYS

LOS ANGELES — The National Education Association has added a resolution to its revised Code of Ethics of the Educational Profession prohibiting any NEA member from discriminating against gays. The resolution was passed at the organization's July 3;8 annual convention. Some NEA members also formed a committee of delegates to act as a resource on gay rights information. For further information, the committee can be reached at 106 Pinehurst #4, Florence, Ky. 41042.

BISHOP GIVES GAYS SPACE

CHICAGO — The Right Rev. James Montgomery, the Episcopal bishop of Chicago, decided last week to allow Integrity, the national gay Episcopal organization, to hold their national convention in St. James Cathedral. The decision was made despite protests from some of the church's parishioners.

KOCH FIGHTS FOR GAYS

WASHINGTON, D.C. — New York Congressperson Edward Koch, co-sponsor of the national Gay Rights bill, recently read into the Congressional Record a series of letters which he had written to the military brass. The letters supported the battles of Air Force Sgt. Leonard Matlovich and Navy Corpsman John Wesley Fortner to remain in the services after they had revealed their gayness. In his congressional speech, Koch also called on members of Congress to support the gay rights bill "out of a sense of responsibility for other human beings who are being subjected to senseless discrimination and ostracism affecting their lives and denying the American public the full benefits of their abilities."



MAINE LINE

By Susan W. Henderson

PORTLAND — The rap group that meets in the Maine Gay Task Force office will be on vacation until after Labor Day. Resumption of meetings will be announced in this column.

The Maine Gay Task Force newsletter solicits articles relevant to being Gay in Maine. They also need workers. Contact MGTFN, P.O. Box 4542DS, Portland, Me. 04112.

MGTF invites other Gay groups, or persons who wish to form groups, to use its office facilities. You may contact them at the above address, or phone 773-5530, or drop in the office at 193 Middle St., Portland.

Artists, writers, drama people, and others interested in starting a Gay radio show in the Portland area, please contact MGTF. They hope to come up with a good proposal for a show to present to local radio stations.

The next Maine Gay Task Force meeting will be on Sunday, Sept. 7 at 1 p.m. in the MGTF office.

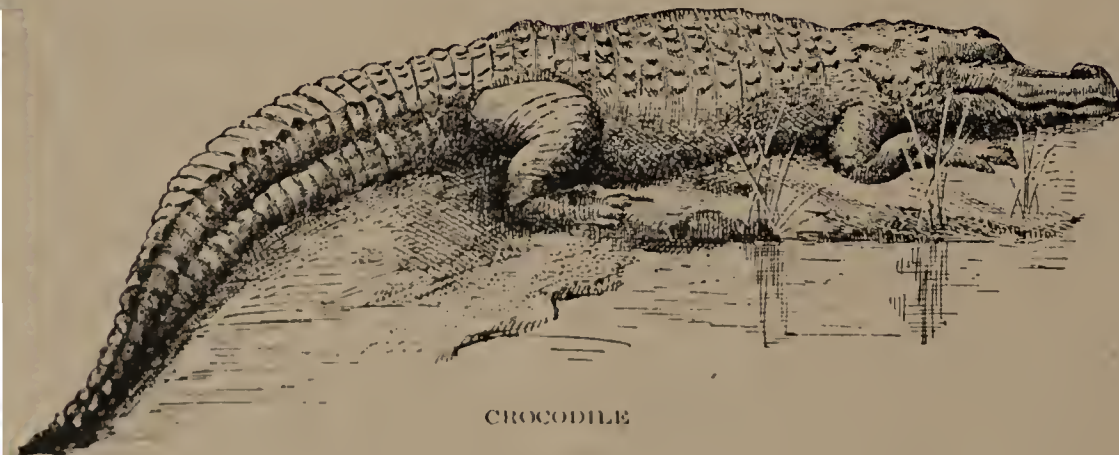
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BRUNSWICK — There will be a Gay Dance on Aug. 23 at the Unitarian Church on Pleasant Street from 9 p.m. to 1 a.m. The tapes have all been re-done, and the music is good. \$1 donation if you have it.

+ + +

BIDDEFORD — The Maine Human Services Conference will be held at St. Francis College on Aug. 24-25. Members of MGTF will conduct a workshop on combating homophobia on Aug. 25 at 10:30 to 11:30 a.m. and 2:30 -5 p.m. For complete information on the conference, contact the Maine Conference on Human Rights, P.O. Box 30, Bath, Me. 04530.

News may be spotty for the rest of this month. Many people are on vacation, and this is a time of resting and staying out of the hot sun (or in it, depending on one's inclinations). Regular news coverage will resume after Labor Day.



CROCODILE

HORIZON

MILWAUKEE, Wis. — Efforts are now under way to set up a gay united fund, to be known as the Horizon Fund. It will direct its financial energies into all practical facets of the gay community and will be supported exclusively by private funds. Interested persons may write: Horizon, P.O. Box 04041, Milwaukee, Wis. 53204.

ATTENTION, LESB SEPARATISTS

(MGTFN) — A Lesbian separatist quarterly, *Dyke*, will commence publication in the fall of this year. Subscriptions are \$5.00 until Nov. 30, and \$8.00 thereafter. All topics of interest to dykes will be covered. Contact Tomato Publications, 70 Barrow St., New York, N.Y. 10014, Room 1R.

Don Giovanni: You can meet him at Sporter's?



L. to r.: Colleen Kennedy (Zerlina); Eric Johnson (Don Giovanni); unidentified cast member; Sheila Gayle (Donna Elvira #1); Linda Giedl (Donna Elvira #2).

Photo by Larry W. Mahon

A Review By **NICHOLAS DEUTSCH**

You all know Don Juan: the perfect image of male sexual egotism and arrogance, the compulsive seducer who knows what he wants and how to get it. For him, the game's the thing: after the conquest, he loses interest, and moves on to his next willing victim. A man of action, it's doubtful if he has ever had one moment of introspection or self-doubt. You can see him any night of the week at Sporter's.

Mozart's Don Giovanni, of course, differs in certain respects from his modern gay counterpart. As a heterosexual male, he has an automatic social advantage over the objects of his advances; as an 18th century aristocrat, he has the protection of class privilege. Only God, it seems, can knock him down; da Ponte's libretto has recourse to the traditional claptrap of walking statues and hellfire to bring Giovanni to his deserved end. But the heart of the drama lies elsewhere, in the web of social and emotional ties that bind the characters to one another. Mozart thrusts us into the middle of the Enlightenment's dilem-

ma over the limits of personal freedom: what happens when liberty becomes libertinism? "Viva la Libertà!" is Giovanni's toast; he isn't thinking of social or political freedom. No one expressed more clearly the sexual and social contradictions of his time than did Mozart in *The Libertine Punished, or, Don Giovanni*.

"Into what excesses, oh Lord, into what horrible misdeeds has the scoundrel fallen!" cries Donna Elvira. She might have been referring to LEUPOLD, stage director for the Boston Summer Opera Theatre's recent "pan-period" production. The program notes spoke of "the universality both of Mozart's musical language and the moral language of his presentation of the Don Juan story," but what was seen on stage only served to emphasize the opera's dependence upon the musical, dramatic, and social conventions of its period. Behavior that makes sense within one social structure becomes incomprehensible or ludicrous when wrenched from its proper context: putting Anna and Ottavio on telephones, a la *Bye Bye Birdie*, tells us nothing new or interesting about their

relationship, and destroys any chance of our taking them seriously. And the music, of course, remains resolutely rooted in time and place, down to quoting the latest hit tunes from Prague, 1787.

For the rest, it was mainly a matter of superficial alterations: Zerlina costumed as a flapper, for instance, or Giovanni singing "Right on!" And none of this would have done too much harm had there been compensating insights or skills in the actual staging. Unfortunately, despite a few fine moments (like Giovanni's neatly choreographed beating of Masetto), this was not the case. Characters were handled crudely and unsympathetically. Big scenes were messy. Even basics were neglected: in the first scene, for example, Giovanni made no attempt to hide his face from Anna, a matter of crucial importance to the plot.

Most troubling was the incredibly sexist treatment of the women. One of the outstanding features of Mozart's score is his subtle and sympathetic differentiation of the emotional conflicts in Giovanni's three victims: aristocrat, novice, and peasant. Here,

however, Anna was directed to play her scenes like a high-school parody of grand opera, Elvira became a figure of burlesque from her very first entrance, and even Zerlina wasn't spared: what should be an offstage scream for help at Giovanni's attempted rape became an onstage cry of jealousy at his invitation to join a sexual threesome. Throughout, stage business served only to reinforce the most offensive male stereotypes of female behavior.

This was particularly deplorable since — on the basis, at least, of the critics' preview rehearsal — the women of both casts possessed considerable vocal and histrionic talent. One day, under better circumstances, it would be nice to see and hear them again in their respective roles, especially Elizabeth Vitale (Anna) and Sheila Gayle (Elvira). On the whole, the men — with the exception of David Bachrach's firmly focused Masetto — did not reach the same level of accomplishment. And none of them received sufficient help from conductor Louis Lopardi, who seems as yet unable to provide the sort of flexible yet firm support which can aid singers in giving of their best. The clunky, unresponsive harpsichord continuo didn't help matters either.

"To us, Shakespeare, Mozart and Proust are contemporaries — both of one another and of ourselves: culture is precisely the power to make our great artists eternal. We, as the only one of the group to be literally alive, have to carry the burden of the eternity of the others," writes Brigid Brophy in her *Mozart the Dramatist*. One must add, however, that great artists generally speak through the conventions of their time, *must* do so in order to transcend those conventions and become "eternal." When we deny the differences between the society in which Mozart lived and our own, we are saying, in effect, that we don't want to make the effort truly to understand how *he* saw human existence, but prefer instead to distort his operas to suit our prejudices, conscious or unconscious. In doing so, we deprive ourselves of the chance to learn how other societies have dealt with the eternal problems of being human; which, coupled with the sudden shock of recognition, is a fundamental part of that art which forces us to re-examine who we are and where we are going.

Legislation

By Neil Miller

SANTA CRUZ: FIRST IN U.S.

Santa Cruz County, California, became the first county in the United States to prohibit discrimination against gay people in employment. The supervisors of this rural county 40 miles south of San Francisco decided on July 15 to ban discrimination against gays as part of an Affirmative Action program. The plan also bans discrimination on the basis of gender and race and sets up guidelines that must include hiring quotas, monitoring, and reporting. The ordinance covers 1500 county employees in addition to employees of any companies that do business with the county.

COLLEGE TOWNS: IVORY TOWERS OPEN

Two college towns became the latest American municipalities to ban dis-

crimination against gay people in employment. The Marshall (Minn.) ordinance makes discrimination against homosexuals in employment illegal. The Yellow Springs (Ohio) law outlaws discrimination against gays in employment, public accommodations, and housing in the city which is the home of Antioch College.

LOUISIANA: THE SOUTH SHALL RISE AGAIN

Louisiana has amended its celebrated Napoleonic Code to prohibit marriages among members of the same sex. The state's legislature passed a law specifically banning such unions in order to prevent lawsuits by gay people who are denied marriage licenses. Plans for a lawsuit were recently announced by two women who unsuccessfully sought a marriage license in the state.

Law Challenge Fails

SACRAMENTO, Calif. (The Advocate) An attempt by conservative churches to challenge California's newly-enacted consenting sex law has failed. In a surprise victory for California gays, the Coalition of Christian Citizens admitted defeat in its effort to place a referendum on the new law on next June's primary ballot. The referendum attempt had wide national ramifications as many gays feared that a Wallace-type candidate might exploit the gay issue in the Democratic primary campaign.

The conservative proponents of the referendum admitted defeat after they had in fact submitted 5,000 signatures more than the necessary 312,404 needed to place the referendum on the ballot; however, it was clear that after audits and challenges, the number of signatures would be far less than the legal requirement.

"There is no use to fight this battle

further," Coalition head, Rev. Harvey Chinn, was quoted as saying. "I now think that the state legislature will pass on other legislation favorable to gays. If I were a state legislator, I would take the failure of this referendum as an indication of what is the temper of the time," the fundamentalist leader continued.

The petitions had surprisingly low amounts of support in areas where the fundamentalists had expected to show strength. In populous southern California, only 126,000 signators could be found for the petitions out of more than seven million people. In liberal San Francisco only 1,200 people signed. Many supporters of the referendum felt that too much campaigning in fundamentalist churches and use of the word "Christian" in the organization's title were instrumental in the unexpected defeat.

The landmark law will now go into effect as planned on January 1, 1976.



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EDITORIAL

EQUAL JUSTICE UNDER LAW

FOR ALL -- BUT GAYS by David Brudnoy

One local gay libber sang the praises of the Rev. Dr. Billy Graham the other day, waving around a tiny clipping from the *New York Times* that began: "Billy Graham said yesterday that he was in favor of ordaining qualified homosexuals to the ministry . . ." A sober onlooker read more closely in the article and discovered that the Rev. Billy wanted homosexuals considered on individual merit, if they fulfill certain qualifications, among them "turning away from their sin, receiving Christ, offering themselves to Christ and the ministry after repentance."

Scratch one from the honor roll of Friends of the Gays. The thousands of American gay communicants and the unknown number of homosexual clergymen practicing covertly, must have been less naive than our neighbor, recognizing that Mr. Graham's sweetmeat had a fishhook buried in it somewhere.

Which reawakens the question, brought to national attention in recent weeks by the cases of the homosexual Marine and the lesbian WACs: what rights are owing to gays? The libertarian answer, of course, is: all rights enjoyed by all other Americans, no less, no more. But the legions of libertarians are on par, in strength, with those of Harold Stassen, and for all the noises made by the ACLU and other friends of equal treatment for homosexuals, the outcome in the near future is unpromising.

At present, the homosexual marine sergeant, of otherwise impeccable credentials, who announced his homosexuality to his superiors accompanied by his firm intention to remain in the military, hangs on in the corps by a thread. One of the two lesbian WACs stationed at Fort Devens in Massachusetts has been ousted, and her lover will be banished next. As for homosexuals wishing to enter the ministry on the Rev. Dr. Graham's terms, well, they (if any exist) must find themselves in roughly the same existential situation as are blacks who would be told they are welcome in American society as long as they atone for the sin of having brown skins.

That there are blacks who despair owing to their negritude, and homosexuals who loathe their own gayness, is surely not to be denied. But neither is it easy to deny, on their behalf, that these must suffer the torments on the damned, hating precisely that which is irreversible, precisely that which infuses every aspect of their being, precisely that which their more self-confident brethren affirm as a given and a good, not as a curse to be expunged.

No, the Rev. Billy's suggestion is not to be taken seriously, either by homosexuals or by heterosexuals who strive for an America committed to equal justice and equal opportunity for all.

Attorney Jerry Cohen of Waltham, Mass., ACLU counsel for the two lesbian WACs, accuses the Army of "lashing out at them for their honesty, and making an effort to use them as an object lesson." Mr. Cohen recognizes, as does everyone not certifiably cuckoo, that the American military, like every other nation's military, is full of homosexuals who remain in the armed forces at the price of covertness.

The Army falls into laughability when it maintains that an admitted homosexual serviceman or service-woman is prone to blackmail: the public admission itself removes that danger. It, and the traditional ministries, are on firmer footing than when they insist that the Bible and the general mores of society condemn homosexuality as a vice. But that is the problem not of the homosexuals in the military or the ministry: it is the problem of the military and the ministry.

The Seventh Commandment reads: "Thou shalt not commit adultery." Of course there are no adulterers in all the military and in any American ministry. Naturally, American religious groups, military, and government all abide by the letter of the Ten Commandments and the whole Bible, which is why American homosexuals who do not conceal their homosexuality must be denied equal justice under law and equal opportunity. It is the American Way.

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self-help

Greetings Gay Brothers & Sisters,

As I'm in prison at this time, I try to keep up on what is going on. I only get the GCN and I'm very disappointed by the lack of unity shown by the Community as a whole.

I read of the killings and beatings and I wonder why you will not help to catch these

people who do this. The police can only help the Community if the Community helps itself.

I am not defending the police departments. What I am saying is, how can we condemn the police departments when we don't help ourselves. I know all about the police departments' harassments and discrimination against gays, but we are a minority and we are accepted and our rights cannot be abused.

So I ask and plea for you as a Community to help stop the killings and beatings of other gays. When you know something about a person who was beaten or killed tell it to the police or tell it to GCN — tell someone please!

If you care to ask any questions please write me or contact the GCN. Please help stop the killings and beatings of OUR people.

Yours truly with pride,
Anthony T. Smith GSOA
PMB-71437-CBA

LETTERS

Letters to the Editor should be 200 words or less. We still retain the right to edit all letters.

naive conceptions

GCN:

Although it's hard not to think of you as a newspaper, and I generally hold them in low regard, your presentation of events and newsworthy stories is the best of its kind in the country. The fact that you are not a movement publication is sometimes painfully obvious. Some weeks ago you did a story (by Rose Flower) on New York City's Christopher Street Liberation Day Parade that was wrought with misconceptions and a naive understanding of what is actually happening in New York.

In the first place, the consensus here is that no more than 20,000 people at most participated in the parade. Not the 50,000 you reported. But more important was the false and distorted representation you reported of the Stonewall Commemoration Committee (SCC). There was no "counter demonstration" held by SCC. They were never in competition with the Christopher Street Liberation Day Committee (CSLD). There was no conflict of interests. And "that band of marchers" *did not* "meet the larger band at the park entrance." The fact that some members of SCC were under a banner of the Gay Poor People had nothing to do with either SCC or CSLD. They were greeting people as they entered Central Park, smoking a few joints, and having fun the best way they knew how; making people smile and sharing themselves with each other. And SCC *did not* hold a "separate birthday celebration because they wished to protest bar participation in the larger parade." It appears that in your efforts to have unbiased reporting you have lost touch with the only bias good journalism should have. And that is the truth.

It is ironic that you failed to realize that the Stonewall Spirit suffered this year for the first time since 1969. SCC personified the reaffirmation of the festival of Life and the rejection of the death culture and any society that could afford to manufacture war, jails, and mental hospitals. In retrospect, I find it no triumph nor anything to be proud of that so-called gay people wish to remain part of the military forces; the United States Department of War. The fact that the national gay task force has taken upon themselves to defend the "right" for gay people to remain part of the death culture is the biggest setback for Gay Liberation since the movement began. It is far easier just to be somewhere else as a beautiful alternative. There is a state of nature that is totally honest for the sake of Love; first, last and otherwise. It is all beginning to happen too fast and we are all dying slowly day by day without end. Some of us are still reaching out and saving a brother or sister from dying today and in sparing one more tomorrow for someone else. The Stonewall Spirit is still running free bounded by the body and the heart and the mind and the praise and exaltation that soon we will be free. Our spirits will roam the Cosmos and join in harmony and we will sing and hold and love and be free. Merrily, merrily, we do welcome the life that is so short and so precious. Just let us be and you wait and see what we will be.

flash storm

accolades

Dear Brothers and Sisters:

If awards were ever given to the most outstanding gay publications, and I was one of the judges deciding who deserves it most, my vote goes to the Gay Community News of Boston.

For some two years now I've been involved in building a gay oriented library and archives here in South Florida. Naturally, we get scores of gay periodicals, but few are in the same class as GCN. We are impressed by your layout, graphics, professional news reporting, columnists — everything. Our copy of GCN is borrowed and read by many brothers and sisters here in Florida.

Have you people ever considered going national?

In Gay Love & Unity, Mark W. Silber

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Intellectual Closet Persons

By V.

This article is written to my fellow "intellectual closet queen (s)" referred to in "Just In From Provincetown" (p. 16, GCN, July 5, 1975).

First — I don't know what an "intellectual closet queen" is, except that it probably means something like a "person with erotic interests solely in individuals of the same sex by those who only think about it or vicariously talk about it without *doing* anything about it." Dear sisters who fall into this category — don't despair (this statement is addressed to "my dear sisters" because I am aware of my erotic interests in individuals of my own sex and I quickly become alerted to instances where they may be hurt).

I'll identify myself at this stage as an "intellectual closet person". But don't believe I miss paying my dues of pain

(who hurts the most seems a false issue here).

There are degrees, honor societies, etc. hanging on my walls. There are my two offices and my professional secretaries, clients, etc. There are the colleagues to talk with, and job offers to throw in the trash and speaking engagements to fulfill. There are also paintings from my hand on the walls and on the shelf, a pamphlet of my poetry (if artistic creativity is also a qualification of "intellectual"). That all I have, O.K.?

Dues? I have; also, lost two beautiful (inwardly) sisters whom I loved to heterosexual life (is it "life" now, sisters?). I have, also, felt the thrust of him as I traveled through straight roads directed by an "old line" family and jet-set "friends" — and all the while barely able to push into the bed enough to avoid being branded. I have,

also, endured "don't you want to have children . . .?", "who are you dating now?". I have, also, acted like a robot whenever I bought a GCN (This being trapped in coldness seems to last day in and day out.) I have, also, spent decades of fears, loneliness, heart-aches . . . Worse: I have, also, felt conflict so visible I touch the tears with my hand. No awareness of how to meet women; no awareness of what the "gay-scene" even is; no assurance that the one sure way I *do* interact (professionally helping others) won't be taken away; no assurance I could handle the dark bridge of time between the straight "intellectual closet person" and the road of fulfilling my "erotic interest in a sister"; no human beings knowing the most important conflict of my life . . . should I go on?

Dear sisters who are also "intellectu-

al closet persons" — don't despair. I send my thoughts to you and don't deride you. I hold you in my opened hand offering you support and wanting you to breathe freely at last. I praise you for your inner strength built from your private struggle — a struggle that is assured to at least carry you over death and which the less thoughtful have not yet developed. No one can take that strength from you. I put my strong arms around your bare body to exist with you and experience with you without trampling you. Close your eyes and feel safe: know that when you are close to me that *my* mind would have the world at peace for you. I accept you and your conflict, and see and admire your beauty regardless of whether you're in the closet or out.

Relationships

By Connie

A friend of mine has said, in reference to gay love relationships, that "nothing is forever." She is, unfortunately, correct, as even my own experiences and observations have proven. For some reason, gay love relationships just do not seem to have long term stability.

What is it about gay love and/or gay people that makes long term relationships close to impossible? Why is it that gay people do not seem to be able to stay in a relationship, and work out any problems that might arise?

It seems to me that gay life is a constant cycle of come and go lovers spaced over a few months or years. When problems arise within the rela-

tionship, there is the tendency to break up, move out, and find someone new. There seems to be little foresight involved, only the immediate rush to the supposedly greener grass of the other side. Even when there are no major problems, gay relationships are not very rooted because there is also a strong inclination to move from one relationship to another based on mere sexual attraction or personal fantasies.

Perhaps most people reading this would insist that all this is not really true, and that gay people can do have solid, permanent relationships. (They *can*, but seldom *do*.) However, if anyone wants to see how my point can be proven, simply consider the reasons as to why all your own previous relationships have not lasted, and the average length of time for each. If you are my age (30) then it is quite likely that you have lived with *at least* three

lovers since the age of 18. (Yes, it's been 3 for me.) For the most part, I am referring to gay women: gay men move in and out of relationships at a more notorious pace.

I am aware of the divorce rates for straight marriages: 913,000 (4.4 per thousand) out of a recorded 2,277,000 marriages in 1973. (Taken from *Information Please Almanac*, 1975 edition.) These figures shouldn't give gays a sense of justification for their own poor record.

Much of the problem stems from the fact that gays jump into relationships very quickly. They date someone 1, 2, 3, or 4 months, fall in love (?), and decide to live together before they have much chance to get to know each other. It is no wonder really, that a short time later the relationship ends abruptly, often with a lot of pain and hard feelings.

There should be more to gay love and life than a continuous circle of changing partners. Unfortunately, I can't give any definite answers to this problem. The answer must lie somewhere in the meaning of love. Real love does not come suddenly with ringing bells, nor does it die at the sight of a new face or sexy body. In order to be long term, a relationship must last a life time.

Some things *should* be forever.



Editor's Note: In an attempt to get our readership more involved with the paper, GCN is offering this space for opinions, views or feelings on gay issues. Articles submitted to us for this space should be addressed to Forum, c/o GCN. The articles should be 500 words or less and whenever possible they should be typewritten and double spaced. Although, GCN reserves the right to edit all copy we will honestly strive to edit for length not for content. This is your column, say what you want!

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Dr. Spock Is Watching!

By J.D. SITLER

(a poem* — alien)

Your babes at play
Bemuse Jean Piaget.
What would he say
If he knew you were Gay?

And another doc,
Benjamin Spock,
Would he register shock?

Fear not.
Chaim Ginott
Cannot!

WARNING: JOHN LAW HAS DETERMINED THAT EXPOSURE TO GAY LIFESTYLES MAY BE HAZARDOUS TO YOUR CHILDRENS' HEALTH! Actually, when custody and visitation cases arose involving a homosexual parent, Mr. Law had been having a hard time making this one stick. You see, the First, Ninth, and Fourteenth Amendments to the Constitution kept getting in the way. But does that stop John Law? Hell no! (Remember Iwo Jima?!) He might stumble a bit. (Always did walk funny.) But he's recovered the initiative with a new angle. WARNING: JOHN LAW HAS DETERMINED THAT EXPOSURE TO GAY ACTIVISM MAY BE HAZARDOUS TO YOUR CHILDRENS' HEALTH. Put that on your pack o' fags and smoke 'em!

Gay parents, usually Lesbians, have had to fight against tremendous odds in order to keep custody of their children after divorce. The legal system's entrenched homophobia has often been more potent than its predisposition to assign custody to the mother. This is nothing new to Gay women. The courts have also attempted to infringe parental visitation rights, secondary to and in lieu of custody rights. Little is heard of this harassment. Like custody, visitation cannot be denied or curtailed on the basis of homosexuality per se. But a recent court case in New Jersey poses a new threat to those Gay parents who are openly working for the liberation of their people.

Suit was brought by the mother, who has custody of the three young children, against the Gay activist father in a New Jersey superior court last year. The suit's purpose was to exclude overnight stays with the father. Mama said, "The homosexual environment to which the father exposes the children is deleterious and not in their best interest."

The battle was joined over the issue of "homosexual environment." That the father lived with a male lover and had many Gay men and women as friends visit the home was considered "deleterious" by the mother. It was also claimed that homosexually-oriented pornographic materials were available to the children. (This intrepid reporter later learned that these "materials" consisted of subscription copies of *The Advocate*, the Los Angeles-based national Gay newspaper, and *GAY*, a similar local New York publication now defunct. Both feature competent journalism interlarded with beefcake ads that are so softcore they limp. Better you should get your rocks off gazing at the Sistine Chapel: NO FIG LEAVES!)

Both sides called in psychiatrists as expert witnesses: Dr. John Money and Dr. Richard Green for the defendant and Dr. Richard Gardner for the plaintiff. They all agreed that exposure to a homosexual living environment would not be harmful to the children. At this point, however, a new tactic was introduced: the harmful effects of Gay activism. Dr. Gardner regarded the father's activist activities as "an obsessive preoccupation." Gardner maintained, "I believe . . . his political activities appear to be a significant involvement in his life which go way above and beyond the actual homosexual involvement."

The judge bought this one. In his decision, the judge said, "The defendant has involved the children in his attempts to further homosexuality." He found it "deleterious" that the father had taken the children with him on protest marches and that they had drawn posters presenting "themes which would not occur to children of this age without prodding and indoctrination by an adult."

With this justification, the judge eliminated overnight visits, as the mother wished. Other than occasional one-day visits, the father could be with his children continuously for two weeks a year. Most divorced fathers have to settle for two weeks. But this divorced Gay father had to be satisfied with the following restrictions as well: the kids could not visit him in his home; he could not cohabit or sleep with any individual other than his lawful spouse; he could not involve the children in any homosexual-related activities or publicity; and he could not be in the presence of his lover.

Did our fairy father exhibit the Little League Dad Syndrome, and should he be censored for that? Perhaps he should. Perhaps not. In the childrearing game, how and to what degree the preoccupations (or "obsessions" if you like) of the parents should be visited upon the innocent heads of their tender offspring are two balls this writer is not going to play with. They're too slippery.

Though the issue was not homosexuality per se, so they say, the judge's ruling would seem to indicate otherwise. The restrictions placed on Papa's visitation rights go beyond preventing the indoctrination of the kiddies. (How about the children of Black militants? the Amish? Orthodox Jews?) Should Mommy be made to forego boyfriends in the home? That these rights should be denied to either parent is extraordinary, for this seldom happens so long as concern is demonstrated and material support provided. Dr. George Weinberg**, psychologist and author of *The Healthy Homosexual*, said, "I have seldom seen the rights of fatherhood taken away for even enormous crimes, chilling ones."

Sordid Details

As homosexuality per say, as they se, is an apparent if not an actual issue in this case, and since it will probably remain a case in future issues, why don't we see what some experts have to say about it? Whadaya got to loose anyway? Experts are people who're on your side. (And if you don't read on, you're a HETERO CREEPO, NYA!)

Dr. Benjamin Spock**, pediatrician godhead of many mommies (maybe yours?!), says such questions should be decided on the basis of the parent's devotion to and sensibleness in managing the child, and on evidence of the child's love for the parent. Dr. Evelyn Hooker**, psychologist and Chairwoman of the National Institute of Mental Health's Task Force on Homosexuality, has her own shopping list: integrity, reliability, responsibility, devotion to and ability to care for children.

As in other aspects of life, "homosexuals are as various in attitudes, values, intelligence, capability, ethics, integrity as is the whole human race . . . and are able to be as loving, as creative, as decent, as optimistic, as dependable as anyone else." — quoth Weinberg.

Gay Lib Libido

The court decided exposure to Gay activism is harmful to children. This was the literal issue. Why? It could be the product of socio-political harassment, or it could stem from a genuine concern for the kids' internal workings. What about external pressure — peer conflicts? Would the children be subjected to ridicule by other children because of a parent's homosexual orientation, particularly through notoriety and public avowal?

The parent's homosexuality alone, understood in the context of the family or neighborhood, is qualitatively no different than any minority group membership. Dr. Judd Marmor**, psychiatrist and authority on sexuality, says, "Difference is not easily accepted in our culture, but it is a fact of life. Just as intelligent Black and Jewish parents can help their children to cope with bigotry, so can homosexual parents."

If the parent's homosexuality becomes widely known as the result of liberationist work, there may actually be a compensating force to counteract ridicule; as Weinberg points out: "Children whose fathers were unpopular have often done well in the past. One cannot say for sure that Martin Luther King put his children in an impossible position by making enemies. His courage may become an ideal for them. The same is true for any crusader."

Going My Way?

The fear that homosexuality is catching and, like a germ, can be transmitted from parent to child is allayed by Weinberg: "Most homosexuals have had parents who are exclusively heterosexual, or primarily so. As this fact suggests, homosexual men and women do not learn their sexual preference by watching the sexual activities of their parents. The process by which sexual desires are learned and become distinct is far more complicated than mere imitation."

In an ideal society which permits the free expression of a variety of socio-sexual lifestyles, we would expect individuals to relate to groups which best suit their innate desires. On the smaller scale of the family unit (genetically related individuals); it is, therefore, possible that, for example, a homosexual mother would have a

homosexual son. But this would be coincidental, the case of nurturing a seed rather than planting it. (Love and nurture are what children need from parents.) To assume a causal relationship is absurd, as Weinberg indicates.

Getting Even

It should be obvious by now that if the court's real concern had been the father coercing the children to participate in essentially political activities, it would have been sufficient solely to have forbidden this. That this was used as the keystone for a set of prohibitions restricting the father's lifestyle when



with his children is evidence of genuine persecution: the court's (society's) homophobia and the plaintiff's (mother's) revenge.

Like the more common forms of discrimination against homosexuals, Weinberg says, "Those who harbor a phobic revulsion toward homosexual

men and women . . . have sometimes seized on parenthood as a right to be denied." Wardell Pomeroy**, sociologist and co-author of the Kinsey studies, speaks about homosexuality as a tool for revenge against a former spouse: "Very often, the parent who has the children tries to prevent the other parent from seeing them, not because of their homosexuality, but because they are vindictive and are using the homosexual issue as an excuse for punishing their spouse."

From the Mouths of Babes

Weinberg: "The children themselves

afraid the children are too frightened of him to plead their case."

Father Knows Best

Let's get some feedback from an expert who's been there. Dr. Bruce Voeller, Executive Director of the National Gay Task Force, had to fight hard to prevent the restriction of his visitation prerogatives. Gay *activism*, the emerging persecution, was an issue in his case as well. Herewith follows your humble servant's interview with Dr. Voeller:

to the decision to be publicly Gay and involve yourself in Movement activities?

BV: For me, it was an enormously agonizing decision to risk being public about being Gay. My concern was for my relationship with my children surviving that decision. The upshot of it for me was simply that if I was really committed to what I believed in: providing my and others' children with a different world from the homophobic one I'd been raised in; I had to play an active

professional life who'd be witnesses for me.

JDS: In your court case, did you have psychiatrists testify in your behalf? How did they feel about exposure to a Gay lifestyle in your home?

BV: The expert witnesses in my case, those brought in by my ex-wife as well as those supporting me, felt that the children should be roundly-exposed to people of all sorts. They felt it was a highly-desirable thing that the children should see a parent of either sexual orientation in warm, loving relationships with other human beings regardless of sex.

JDS: Did these experts think exposure to your home environment would be "deleterious" in the sense that you might turn the kids into homosexuals?

BV: Nope. I don't think I could if I wanted to. By the age of six, a child's sexual orientation is pretty well determined, and it's not likely to change. I wouldn't know how to go about it anyway. I'm sure the 40 million parents of Gay people around the country went to great pains to see that their children were raised as heterosexuals — unsuccessfully. My hope is that my children will be free to experiment with all sorts of sexual and affectional relationships. I hope they won't feel culturally or socially pressed to refrain from exploring anything.

JDS: What about exposure to your Gay Lib activities?

BV: Having been raised in an extraordinarily demanding and role-playing heterosexual culture, Gay people haven't been "straightened" by all that exposure. There's even less reason to suspect that occasional or even substantial exposure to Gay people or large groups of Gay people would have any effect at all on a child's sexual orientation.

JDS: What is the sense of the courts in curtailing custody and visitation on the basis of a parent's homosexuality?

BV: I think that the legal case has become very clear, particularly because of recent Supreme Court decisions on custody and visitation rights based on issues other than homosexuality. There is no basis for separating a child and its natural parents unless it can be shown that there is real physical or emotional damage being done to the child.

JDS: In the recent New Jersey case, the plaintiff mother complained that pornography, presumably homoerotic, was accessible to the children in the father's home. How do you feel about this?

BV: The overwhelming abundance of pornographic material is heterosexual. And a child is much more likely to see that. He or she need only pick-up copies of magazines that are on every newsstand or are commonplace in many homes to see things that are anywhere from vaguely to explicitly pornographic, depending on how you define the word. I share the viewpoint of many experts that a child in our culture is basically prepared for this simply from street knowledge, and that it's not going to be harmful. One can only hope that it will educate the child about things that parents' are loath to talk about.

JDS: I assume you've discussed homosexuality with your kids. Do you think you're also able to present

(Continued on page 9)



should be the ones empowered to avoid a parent. For us to impose ourselves is a presumption defensible only when severe demonstrable harm can be shown, as when a parent has committed acts of violence against his children or has used force and we are

JDS: How does it feel to have your children taken away?

BV: Having your children live less long than you is a tragedy. And being deprived of your children is just like that.

JDS: Risking that, how did you come

and vigorous role. I felt that a route to that goal was afforded me that wasn't available to others. Being prominent in the Gay movement and coming from a wide-roaming university background, I knew lots of people in

Lillian Hellman: no liberationist

Pentimento, by Lillian Hellman. New York: Little, Brown & Co. 297 pp. \$7.95.

A Review by Allen Young

Lillian Hellman is a *grande dame* of American letters and the theatre. Both her life and her work are of special interest to the gay community. She writes, if only fleetingly, of her gay acquaintances, and, of course, her first important play, "The Children's Hour" (later made into a movie starring Audrey Hepburn and Shirley Maclain) is a tragedy about two schoolteachers who are falsely charged of having a lesbian affair.

In *Pentimento*, as in "The Children's Hour," Hellman remains vague about her own views on homosexuality in general and lesbianism in particular. In the film version of "The Children's Hour" (I have not read the play), homosexuality and homophobia are both portrayed as tragic — it's not a gay liberation view. In *Pentimento*, a series of recollections about people and about the theatre, Hellman avoids several opportunities to say something in principle about the subject of homosexuality. This is a disappointment. Yet, there is a matter-of-factness with which she deals with homosexuality; for her, perhaps, it is a part of life not to be judged or even understood but just recognized as existing. One might say that this in itself is an accomplishment, but by the mid-1970s, we have a right to expect more clarity.

One of the most interesting figures in this book is a longtime friend of Lillian Hellman, herein named Julia. Hellman recalls a night in which for her Julia's face "was the most beautiful face I had ever seen." Hellman recounts a dramatic tale involving Julia's bravery, and her own, in helping victims of early German Nazism, a story which includes, ultimately, Julia's death at the hands of the Nazis. "I have had plenty of time," writes Hellman, "to think about the love I had for her, too strong and too complicated to be defined as only the sexual yearnings of one girl for another. And yet certainly that was there. I don't know, I never cared, and it is now an aimless guessing game."

This vagueness, this lack of commitment or a point of view, is even more mystifying because of an incident which Hellman describes in the same story. In a conversation filled with sexual innuendo, a mutual friend tells Hellman that "everybody knew about Julia and me [Hellman]" — and Hell-

man's reaction is to slap him in the face, turn over the restaurant table, and walk out. Why the fury? Is it the charge of lesbianism? Is it the cheap attitude shown by this man? Is it guilt?

order, I think, to tell me about his homosexual experiences. (He was a very decorated hero during the Second World War and was killed a week before it ended.)" I had a curious

summed up in this single sentence: the poor reader who identifies with the gay men involved are given no details, nor any opinion. As for Lillian Hellman, she did in fact live for a long time with the writer Dashiell Hammett, and though the two never married, it was apparently a functioning heterosexual liaison.

In recalling some of her experiences in the theatre world, Lillian Hellman brings back the day in 1939 when her producer, Herman Shumlin, successfully recruited Tallulah Bankhead to play in "The Little Foxes," one of Hellman's theatrical successes:

Shumlin, it seems, spent several hours consulting with Tallulah while she was in bed with a bottle and her husband, John Emery, whom Hellman calls a "silly-handsome actor." According to Hellman's account, "Shumlin said he didn't think Emery liked that much (the long consultation), but he was certain that poor Emery was unprepared for Tallulah's saying to Herman as he rose to go, "Wait a minute, darling, just wait a minute. I have something to show you." She threw aside the sheets, pointed down at the naked, miserable Emery and said, "Just tell me, darling, if you've ever seen a prick that big."

"I still have a diary entry," Hellman adds, "written a few days later, asking myself whether talk about the size of the male organ isn't a homosexual preoccupation: if things aren't too bad in other ways I doubt if any woman cares very much. Almost certainly Tallulah didn't care about the size or the function: it was the stylish *epater* palaver of her day."

Hellman more or less accuses Tallulah of becoming a "shrill and tiring" fag hag. "Long before her death, beginning with my play, I think," writes Hellman, "she threw her talent around to amuse the campy boys who came each opening night to watch her vindicate their view of women."

Hellman seems to be supporting the view, put forth by some feminists and some gay liberationists, that female superstars favored by camp-oriented gay men portray a false and harmful ideal of womanhood.

This memoir is beautifully written. Hellman's portrayals of human experience are dramatic and interesting. But I do find it strange, with all of these insights into people's lives, that Lillian Hellman avoids direct comment on the subjects of lesbianism and homosexuality. She could at least offer a little more depth when she does bring up the subjects.



(Photo by Richard Avedon)

Is it the feeling that the relationship between Julia and Lillian, obviously a very close and serious and loving one, is being "debased" by being placed on a sexual plane? These questions are not answered. Hellman writes about sex so little that I think maybe she's puritanical, but then she writes about it enough so that such an accusation just wouldn't stick.

Male homosexuals are occasionally mentioned in the memoir, too. Lillian Hellman recalls a fellow student who had introduced her to the work of Toulouse-Lautrec. This student, she wrote, "used to buy me hamburgers in

double-edged reaction to this vignette. Reaction One: Are we told about this man's heroism in the war in order to have his butch credentials, in a sense to justify his homosexuality? Reaction Two: Thank you, Lillian Hellman, for telling your readers that homosexuals fought and died like other soldiers. (She, however, makes no judgement and gives no explanations.)

Elsewhere in the book, Hellman offers an observation on marriage: "I was impractical; I wanted to marry a poet. One of us did marry a young poet but he killed himself a few months after the marriage over the body of his male lover." That gay love tragedy is

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The View from the Closet

By A. NOLDER GAY

CENTERING

The Mental Health of Gay People has been a subject of continuing fascination, both to "us" and to "them." Those of us who began struggling through the crisis of sexual identity in the remote and cool 'fifties well remember the torment and anguish we underwent after reading works written by (or under the influence of) the then-dominant "gay-is-sick" school of mental health professionals. Even those of us who survived that indoctrination were scarred by the "normal mental health" paradigm to the degree that it served as a measuring-stick to be used against us. And the others? Well, in the 'fifties there was a saying: "Show me a happy homosexual and I'll show you a gay corpse."

Now, thank God, other voices are being heard. And it is vastly easier (in principle) for a person born gay since 1950 or so to discover reading matter which will help her or him toward a positive self-image. One such resource is an article entitled "Homosexuals May Be Healthier than Straights" in the March, 1975 issue of *Psychology Today*. Mark Freedman, a founder of the Association of Gay Psychologists, reports on a number of recent scholarly studies in this area, including unpublished doctoral dissertations. Findings on both lesbians and gay men suggest his thesis: "homosexuality in some cases leads to better-than-average functioning and to a fuller realization of certain fundamental values."

Freedman's article is not free of special pleading, as perhaps his title

suggests. Standard personality tests comparing lesbians and gay males with non-gay subjects consistently show, however, that gays are not noticeably more neurotic nor disturbed than the normal range. But beyond that (and this is Freedman's exciting point), in certain important dimensions of the healthy personality, gay people as a group score consistently higher than the so-called "normal" population. Among several other qualities, gays show greater honesty (gays may lay more, but they appear to lie less), self-sufficiency, goal-directedness and self-acceptance. Moreover, we display a greater ability to transcend sex-role stereotypes, a more relaxed and variegated approach to sexuality (as one might expect), and greater tenderness in interpersonal relationships.

The process through which these levels are eventually reached is called "centering," which Freedman defines as "discovering and living according to [one's] own values." Centering, or self-actualization, is for us a necessity for healthy psychological survival. To wrest identity, meaning and purpose out of the setting of a tremendously hostile society requires that one develop quite early a technique of creative opposition. This yields not only new patterns of behavior but also "an increased sensitivity to the value of the individual person in our society," according to the author.

Curiously enough, the line of demarcation between healthy and unhealthy homosexuals is not, as some would have it, between "closeted" and "free" gays as such. On one side of the

line one finds self-actualizing gays of whatever degree of openness (both closeted "gay pragmatists" and "personally liberated gays") who accept and respect themselves, and who incidentally have developed wry insights into the relationship between identity and role. On the other are those gays who have to impress themselves and others with outward appearances and possessions (the Gucci bags, the borrowed French crystal, etc.), a state of being Freedman describes, somewhat inelegantly, as "piss-elegance."

It comes down to this, I suppose: a centered, sensitive person is a centered, sensitive person. What counts in the long run isn't one's "outness" or even one's degree of "gayness," but rather one's "togetherness." And the key to that happy, healthy state lies not in society's keeping but rather in our own response to our own condition. The

healthy homosexual lies within each one of us, waiting to be liberated through our conscious decision.

Perversely read, Freedman's essay is an effective argument for the continuance of society's hostility toward gays; it takes a bit of opposition, one could argue, to bring out the best in us, to stimulate the Great Leap Forward. Be that as it may, one hopes that his forthcoming book on these themes, *Personal Definition and Psychological Functioning*, will be a good one, and widely read among mental health professionals and the general public. One hopes also that the next generation of gay kids, thanks to these kinds of library and counseling resources, will grow up centered, freely identifying with their gayness, strong and unscarred by the now discredited psychiatric notion that "gay is sick."

Gay is sick? Pseudomedical twaddle! Gay is. Let it be!

fathers...

(Continued from page 7)

the case for heterosexuality?

BV: I think so. Having lived a great chunk of my life as a functioning heterosexual and having been reared in that culture, I'm by-and-large a relatively recent homosexual. The attitudes I have about homosexuality are comparatively recent and less deeply inculcated by education than those on heterosexuality. I think I can present to my children a rather balanced picture. And that certainly isn't true of most of the parents I know who are heterosexuals, sad to say.

JDS: Do they like your lover?

BV: My children adore him, and love to spend time with him. In general, the relationships I've seen between kids and their parents' lovers have been good. Of course, there are going to be


instances when a lover is not going to be enthusiastic about kids or like a particular kid. But if anything, I think that's less common than it is amongst non-Gays. And the reason is Gay people are perhaps a little more compassionate, because of the pain they've gone through as children.

* *Alright already. Piaget and Ginott are kiddie psychologists, and Spock is a pediatrician — for kids, of course. Piaget and Spock are living, Ginott is not. Get it now? That a poet should have to suffer this indignity! Would you ask Picasso why his blue period was so sad, why Haydn was so upset when he was having his Sturm und Drang? Would you ask Stein about her period? I'm asking you! Pablo and Franz and Gert would kvetch. FEH!*

** *from letters in support of Gay activist parents involved in litigation [1973].*

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Manager for GCN duties include maintaining subscription files and distributing the paper locally. (Car preferred). Call (617-426-4468, ask for Marion.

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Full time, paid (?) position at GCN for someone with bookkeeping and accounting skills. Call GCN (617) 426-4469.

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To cover concerts and review records. Submit sample writing to Lyn at GCN. Also needed: A graphics person with board experience to help with page design. See Lyn.

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GCN needs a person to organize fundraising events. 20% commission! Events to be organized throughout New England. For more information call 426-4469 or come into the office at 22 Bromfield St. between 10 am-6 pm.

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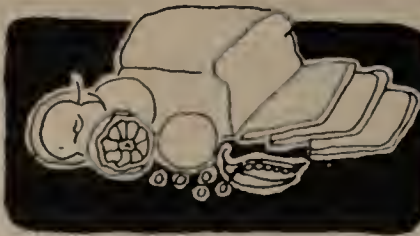
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organizations

BLACK GAY MEN'S CAUCUS

Meetings held every Monday evening at 8:00 p.m. Concerned brothers should call 617-734-0618 for more information or write to GCN, Box 9600.

The Peoples College of Law of the National Lawyers Guild is a new 4-year law school oriented toward those usually excluded from the legal education process.

Gay people, especially lesbians and third world gays, are definitely welcome. Entrance requirements are 2 years of college leading towards a Bachelor's degree, or you must take the college equivalency test. Tuition is low. All applicants should be committed to use the law as a tool for social change. For more information, write Gay Caucus, c/o PCL/NLG, 2228 West 7th Street, L.A., CA 90057 or call (213) 388-8171.

The Church of The Eternal Flame Universal, Hartford's first "Gay" Church wishes to welcome you to one of our services, Sundays 3 00 pm., 320 Farmington Ave., Apt. A-6, Hartford, CT. Bishop Gail Robinson

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Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay. Apartado 5523. Puerta de Tierra, San Juan, P.R. 00906

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A new group for mature men and women. Social meeting Fridays, 7-9 pm., Charles Street Meetinghouse, Gallery Coffee Shop. Come make new friends in a relaxed atmosphere. All are welcome.

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Come out to the Homophile Union of Montachusett meetings, in Fitchburg. For more info, write H U M, Box 262, Fitchburg Mass. 01420 or call 343-3190



NAT'L GAY PRISONERS COALITION

I would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs #86976-132, Box 1000 U.S. Prison, Lewisburg, PA 17837 (Chairman of the National Gay Prisoners Coalition)

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Men's group of Boston Lavender Theater seeks new members interested in collective gay theater. Leave message for John at 440-9241.

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We now meet downstairs at the Grace Episcopal Church in Amherst (enter off Spring Street — look for the sign on the door). Still Thursday nights at 7:30 come talk and share — help us plan picnics and other functions this summer. For more information, write c/o Jell Keith, 652 S. East St., Holyoke, MA, or PVGU, c/o Windy Hill, Charlemont, MA

pen pals

I am into writing, reading and at this point I don't receive any mail. I am a member of MCC/Los Angeles and on the clerical staff of the Inmates Committee for Higher Education. Since I am free of racist, sexist and age hang-ups please be assured no letter will go unanswered. I don't want money I just want to know by letter that someone cares, because this is an honest appeal. Please write Wilburn L. Keeling, P.O. Box 686, Soledad, CA 93960.

Prisoner in need of correspondence. Please write: John Williams, P.O. Box 747, Starke, Fla. 32091.

I'm Black, a professional chance taker, 26 yrs. young. I'd like to establish some meaningful correspondence with any interesting gay person, that can be sincere. As well as serious about themselves as well as other people; in more ways than one. Please write, Orlando Forest, P.O. Box 50796-CTF, N. Soledad, CA 93960.

I am 26 yrs. and presently serving time in the Fla. State Prison. I would very much like to hear from some of you beautiful people in the free world. All letters will be answered promptly, but only the honest and sincere should write. Send letters to Jerry W. Williams, P.O. Box 747, Starke, Fla. 32091; #B-024570/s-3-N-6.

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personals

Brattleboro, Vt., area, GWM, 25, gdlkg, seeks similar together GWM for friendship, things to do. Write if you want to share. Pics ans'd first. GCN Box 440.

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Gay single male, 40s, seeks new friends for theatre, concerts, conversation, and hopefully, a good relationship. Have clean cozy apt. Just outside of Boston. Am sincere and very affectionate. GCN Box 441.

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GWM couple (teachers and Platonic friends of chicken) seek others who quietly and Platonically share their hobby. Let's compare photog., mail-watch, play bridge? Discretion important. Occupant, Box 23, Waltham, Ma. 02154.

GWM 25 6'1" long brn hair blue eyes 235 lbs into music antiques cars good smoke and most anything else if you want someone to show and tell I'm your guy. Ray Whitney, P.O. Box 13, Brentwood, Long Island, N.Y. 11717.

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To all my fellow foonpeople—Hi! I guess I've arrived. Would like to know how I get in touch. Mother Berns says Howdy from the big D. Write me at: P.O. Box 171, Stoneham, Ma. 02180.

GWM (27), Dutch, wants to marry GWF in order to get permanent residence in the U.S. GCN Box 443.

GWF 33 (Zodiac sing-cancer) with daughter 10 in Methuen, Ma. Honest affectionate very gentle. Not into drugs/booze—seeks same. Write GCN Box 444.

Bi WM good looks and body can use extra cash. Anything goes. Write occup. Box 394, Belmont, Ma. 02178.

Relax & unwind with NYC student 21 available as model-masseur-escort. Good looking. Experienced. Can travel. Moderate fees. Mike, 212-348-5035.

Black male, 37, 6'1", 160 lbs., seeks younger male (19 to 30) for possible long-term relationship. Any race or nationality OK. I'm friendly, outgoing, easy to get to know. I am also sensitive and caring and seeking a similar type guy, one who wants more than just a bedpartner for the night. Must be masculine in appearance and manner. I enjoy outdoor activities such as tennis, hiking, camping and mountain climbing. I also enjoy going to Tanglewood for concerts as well as going to plays. Just getting started in amateur movie-making. Would like someone who can share some of these interests. I'm partial to the Greeks but the French are OK too. No one nighters. If interested, write to Box 936, Federal Station, Worcester, Mass. 01601.

Interested in forming a community center, a community board to handle complaints, a men's rap group. Write Box 8500, c/o GCN.

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for tennis, handball, fencing, chess, swimming, leapfrog . . . ? The Gay Recreational Activities Committee is expanding to include non-team games, and provide partners for people who wish to play and/or learn such games. For information, call Ron at 617-241-8357, mornings best.

GWM, central Connecticut seeks responsible male, 18-35, to share apartment expenses (life?). I have many interests, what are yours? Please send photo. GCN, Box 421.

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Young, Gay and Hassleo? Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 yrs. old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

GCN is doing an article on gays in mental hospitals. Anyone who can offer their experiences are urged to write Neil, GCN, Box 1984.

UNCLE DON

It's been years. Remember those week-end trips with the whale? Call Dorset Bob in Boston. Call operator for number. Best time 6 p.m.

FAG RAG announces it Fall Deadline for submissions. Graphics and photos especially desired.

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Noncompetitive game for dykes and fags; friendly, leisurely fun. Sat. 3 p.m. at Hatch Shell/Esplanade. Bring your friends and lovers. Gay Recreational Activities Committee.

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If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

Sensitive Bi male would like to meet other Bi males & females South of Boston for conversation or discrete sex. I am personally interested in camping & nudism. GCN, Box 354

SPECIAL OCCASION????? Special holiday? Birthday? Do you want to make someone feel good — want to do something different, but not overly expensive? Try a GCN classified. Our cheap rates are listed on our form.

GWM, 31, attr, prof. looking for same to share spacious, beautiful, new 4 bedroom house in Boston. Should have enough furniture for 3 rooms or more. Should be neat, intelligent, fun-loving, responsible, and caring. Tremendous opportunity for right person. No students please. NITES (617) 364-5861.

publications

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Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

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Institute for Rational Living, Martin Grossack, Ph.D., Director, announces group workshops and individual counseling for those in counterculture and alternative lifestyles. 617-536-1756.

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Addressograph machine for rent. Reasonable rates (\$5.00 minimum). Call Skip or Ann, 426-4469.

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1975 edition . . . 400 listings of businesses, services, organizations, crafts-people, professionals. Gay life and living from Cape Cod to Cos Cob, Bridgeport to Bangor. \$2 to GCN/GPG, Box G-1, 22 Bromfield St., Boston, MA 02108

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Individual group, and couples counseling for men and women by professionals who understand the special issues of gay and feminist lifestyles. Fees on sliding scale. (617)-536-3071

Coming... August 1 thru 29



11 mon

Learn the secrets of success; tonight and each Monday during August, Gay Community News is conducting special classes in sales training and its related philosophy. To begin at 7 pm at the GCN office, 22 Bromfield St., Boston. FREE.

12 tues

The newly formed Caucus of People with Gay Concerns' steering committee is meeting at 6:30 pm at 63 Chapin Ave., in Providence, in an attempt to design both the community experience and the umbrella under which it might function. That meeting will then attempt to solicit wide-spread support from both the gay community and the supportive het community. Come help revive the Rhode Island gay community. All are invited to attend and bring a contribution to a pot luck meal. This is very important to all the gay people of Rhode Island. Please help.

Queer Skies, an exhibition of paintings by Byrd Swift, in the Concourse Gallery, Boston City Hall. 12th-28th

Preserves.

Made from the choicest fruits in their season.

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Apricot, Damson, Strawberry, Peach, Pineapple, Quince.

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14 thur

Jade and Sarsaparilla will be appearing at the Charles Playhouse, 78 Warren-ton St., Boston. 10:00 pm tonight, Friday at 11:30 pm.

Zazu Pitts Revival Film Series presents, "Imitation of Life", directed by Douglas Sink, starring Lana Turner and Juanita Moore. A tear-jerker based on Fannie Hurst's novel about two sets of mother-daughter relationships that become strained as their finances and careers prosper. 8 pm at Harvard's Science Center, Hall D, Cambridge, Donations at the door.

Gay Speak-Out, presented by the Clarke University Gay Alliance, Metropolitan Community Church, and Worcester Homophile Organization, 7-10 pm at 218 Academic Center, Clarke University, Worcester. For further information call (617) 756-0730.

15 fri

Zazu Pitts revival film series presents "Written on the Wind," a baroque masterpiece of the '50s. Directed by Douglas Sirk with an Oscar-winning performance by Dorothy Malone. Also starring Lauren Bacall and Rock

Hudson. The film portrays the last days of an oil dynasty declining into sterility and death. Showing at 8 pm, Harvard Science Center, Hall D. Donation \$2.00.

Disco Dance, sponsored by Peoples Gay Alliance and Gay Women's Caucus at UMass, Amherst. At Farley Lodge on university campus; 9 pm-1 am. Refreshments served. Donation 75 cents. It's the last dance of the summer folks, so let's get together and live!

22 fri

Catch the Gay Community News on Catch 44, 9 pm, channel 44. Boston

23 sat

Catch the Gay Community News on Catch 44, 7:30 pm. ch 44. Boston

26 tues

Open Meeting: The last Tuesday of each month at 7:30 pm, Gay Community News has set aside for an open meeting with the community. If you would like to be heard or just listen, go to the GCN office, 22 Bromfield St. (across from Granary Burial Grounds), Boston. Transsexualism is one of the topics to be talked about this evening. For further information call (617) 426-4469.

29 fri

Dignity National Convention in Boston, today, Saturday, Sunday and Monday. Call (617) 742-1220 for details.

Please submit calendar items to Calendar Editor, GCN, noon on Tuesday prior to the date of publication.



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Quick Gay Guide

BOSTON AREA [area code 617]
Adolescent male rap session: 4-6 pm. 227-8587
B'nai Haskalah (Gay Jewish Group) 265-6409
Black Gay Men's Caucus. 734-0618
GCN, Box 9600
Boston Gay Men's Rap Group 426-9371
Boston Lavender Theatre:
women's group 492-5220
men's group 440-9241
Cambridge Hotline 876-7528
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Charlestown Gay Neighbors Assn. 241-8357
Civil Liberties Union of Mass. 227-9469
Clost Space (WCAS), 740m AM) 492-6450
Daughters of Bilitis 262-1592
Dignity of Boston, c/o 1105 Boylston St., Boston.
Elaine Noble (Rep.) 727-2584
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Tom Nylund 267-1066
Framingham Unicorn Society, P.O. Box 163, Framingham, MA 01701.
Fort Hill Faggots for Freedom 440-8551
Gay Hotline (3-12 pm, Mon.-Fri.) 426-9371
Gay Recreational Activities Committee, (GRAC), c/o GCN, Box 8000
Gay Academic Union of New England PO Box 212, Boston 02101 266-2069
Gay Alert (for gay community emergency only). 523-0368, 267-0764
Gay Media Action, c/o GCN, Box 5000 22 Bromfield St., Boston 02108 523-1081
Gay Community News 426-4469
Gay Media Action Advertising 783-1627
Gay Nurses Alliance 232-6323
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR, 90.9 FM) 353-2790
Gay Legislation '75, PO Box 8841 JFK Sta., Boston 02144 491-2787, 661-9362
Gay Youth Advocates, 70 Charles St. 227-8587
Gender Identity Service 864-8181
Golden Gays 482-8998
Good Gay Poets 536-9826
Harvard-Radcliffe G.S.A. 498-6555
Homophile Community Health Svc. 542-5188
Lesbian Liberation, c/o Women's Center 354-8807

Lesbian Mothers 354-8807
Lesbian Therapy Research Project 354-8807
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
Northeastern Gay Students Org., c/o Student Federation, Rm., 152, Ell Ctr. Other Fund, Inc. (Gay United Fund), P.O. Box 1997, Boston 02105 426-0412
Other Voices Bookstore 30 Bromfield St., Boston Project Place 267-9150
Fr. Paul Shanley 267-0764
Project Lambda 227-8587
Transvestites/Transgenderists:
Frances Craig, PO Box 291, MIT Branch, Cambridge, 02139
Transvestites/Transgenderists:
Ariadne Kane, Box 161, Cambridge 02140
Tufts Gay Community, c/o Student Activities Office, Medford, Ma 02155 776-0921
Waltham-Watertown Gays c/o GCN, Box 7100
Women's Community Health Center, Cambridge 547-2302

EASTERN MASSACHUSETTS [area code 617]
Alcoholics Together/Worcester 756-0730
Dignity/Merrimack Valley, PO Box 348, Lowell 01853
Gay Activists Alliance, c/o Postmaster, General Delivery, Provincetown 487-3393, 487-3234, 487-3344
Homophile Union of Massachusetts, PO Box 262, Fitchburg 01420 756-0730
Provincetown 24-Hour Drop-In Ctr. 487-0387
Provincetown Homophile Assistance League, Box 674 Provincetown 02657
New Bedford Women's Clinic 999-1070
Salem Gay Hotline 8-10 pm (Tues. only) 745-0594
WESTERN MASSACHUSETTS
Amherst Gay Hotline (men & women) 545-0154
Everywomen's Center, Amherst 545-0883

Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Gay Women's Caucus, Amherst 545-3438
Dignity/Springfield, PO Box 488 Forrest Park Sta., Springfield 01107
People's Gay Alliance, UMass/Amherst 545-0154
Southwest Women's Center 545-0626
Springfield Gay Alliance 583-3904
Valley Women's Center, Northampton 586-2011

RHODE ISLAND [area code 401]
Alcoholics Together, 290 Westminster St., Rm. 510, Providence 274-4737
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Women of Providence 831-5184
Homophile Community Health Service, Providence 274-4737
MCC Coffee House, Providence 274-1693
MCC/Prov. 63 Chapin Ave. 274-1693
VERMONT [area code 802]
Counseling for Gay Women & Men, c/o Vt. Women's Health Ctr., 158 Bank St., Burlington 05401
Counseling for Gay Women & Men 863-1386
Gay in Vermont, Box 3216, N. Burlington Sta., Burlington, 05401 862-2397
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504

CONNECTICUT [area code]
East Conn. Gay Alliance, Norwich 889-7530
George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale Sta., New Haven 06520 436-8945
Hartford Gay Counseling 522-5575, 523-9837
MCC/Hartford 522-5575, 523-9837
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281
Kalos/Gay Liberation, Hartford 568-2656
MCC/Hartford 522-5575
The Church of the Eternal Flame Universal 527-5612

Wesleyan Gay Alliance, c/o Wesleyan Women's Center, Wesleyan Sta., Middletown 06457

NEW HAMPSHIRE [area code 603]
Seacoast Area Gay Alliance, Box 1424, Portsmouth 03801
Women's Group, PO Box 137, Northwood 03261 (Do not use "gay" on any mail to this group).

MAINE [area code 207]
Bangor Unitarian Gay Caucus, PO Box 1046, Bangor 04401
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011
Gay Community Center/Gay Support and Action, c/o Bangor Tenants Union, 23 Franklin St., Bangor 04401
Gay Rights Organization (GRO) PO Box 4542, Portland 04114
Lambda, 7 Nancy Rd., Brunswick 04011
Maine Freewomen's Herald, Box 488, Brunswick 04011
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667
Maine Gay Task Force/MGTF Newsletter, Box 4542, Portland 04144

NEW YORK CITY [area code 212]
Dignity, P.O. Box 1554, N.Y., NY 10022
Gay Activists Alliance, PO Box 2, Village Sta., 10014 966-7870
Gay Media Coalition, Box 218 Ansonia Sta., 10023
Gay Men's Health Project, 247 W. 11th St. 691-6969
Gay Switchboard 924-4036
Lesbian Feminists Liberation, c/o Women's Center 243 W. 20th St. 691-5460
Lesbian Switchboard 741-2610
MCC-NY 691-7428, 369-8513
National Gay Task Force, 80 Fifth Ave., Rm. 506 741-1010
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097